

poorer order in the cities. In recent years however the conditions have changed, and it is clear that the country folk may live under more slum like conditions on poorer food than their city contemporaries. Recent work by Bowen in Wales tends to show that when a rural population moves to town and improves its conditions it flourishes, while if a town population moves out to country conditions which involve some deprivation it too may suffer.

In the second part of his work Prof. Hankins insists on the essential heterogeneity of all national groups, the most that can be said is that some one type may have had more influence in shaping national destinies than another. He points out that race both precedes and follows nationality, the two never being more than roughly identifiable. He agrees with Gumplovicz that race becomes an historical concept, created by social development, which finds its point of departure in intellectual factors which thereafter are reinforced by the more powerful 'unity of blood.' There is the bond of race but also the bond of the family, the bond of the school, the bond of caste, the bond of the 'pulton.'

Prof. Hankins' main contention will receive the assent of all but extremists 'the first essential is the crossing of able stocks,' though most would agree these should not be too widely separated. At present the scales seem weighted against the multiplication of those we deem most fit. The historian of the future as of the past may say the proof of fitness is survival, but if modern man of the present dominant race, tribe or caste is to belong to the future 'the wisest statesmanship would begin at once the discovery of the gifted strains and seek to introduce social conditions favourable to their preservation and multiplication.' This is the province of modern Eugenics.

F. C. SHRUBSALL.

Wiggam, Albert Edward. *The Next Age of Man.* Bobbs-Merrill Co., Indianapolis, 1927. Pp. 418. Price, \$2.50.

TAKEN as a whole, and for what it is intended to be, a 'popular' plea for a Eugenic outlook on life, this is an exceedingly good book. The author does not put forward a programme of specific eugenic reforms, but his theme does not suffer for this. It is to be feared, however, that much as such books are needed, this one is little suited for circulation in this country, because it is so very American; American in language, style, and in its numerous topical allusions. But such is the enthusiasm of the author, and so happily does he express many of the things that one is accustomed to read in more guarded language, that every keen Eugenist should read the book. To judge its value in America would require a Knowledge of the American 'best seller,' of which this reviewer is quite innocent. It is a book that could only have been produced for a public that has the tremendous enthusiasm for 'urges for social uplift' peculiar to the U.S.*

British Eugenists may have an unresponsive public to cater for, but thank heavens we are, I believe, free from Fundamentalists! The amount of space and elementary argument that Mr. Wiggam deems

* We are informed that Mr. Wiggam's books are now 'best sellers' in the U.S.A.

necessary to devote to their conversion or derision presumably indicates that they are a force in the U.S. to an extent that one had hardly credited as possible.

Allowing for the nature of the appeal that Mr. Wiggam intends to make, one notices considerable unevenness in the book. In one passage Mr. Wiggam alludes to the "output of his literary workshop," and the reader tends to be reminded of this phrase when he comes upon occasional slipshod passages that might have been avoided had they been produced in a somewhat less "workshop" manner. Surely, for example, vast tracts of the earth's surface call for qualification of such a statement as that ". . . when men are in a state of brute savagery. Strange and contradictory as it may seem they progress constantly in their mental, moral and physical qualities." Or again "A beautiful human race is bound to be a healthy, happy, and intelligent human race, and none other will be." Why? Nor does one accept as evidence "What seems to be a fairly good *printed portrait* of . . . Joan of Arc . . . (and) . . . Cleopatra" (italics are the reviewers), or the inclusion of Josephine Bonaparte in a list of fifteen women pre-eminent in history for mental ability. Mr. Wiggam is somewhat uncritical in the presentation of the numerous quotations that he introduces, and in places he uses an emphasis of languages that has the reverse effect to impressing a British reader. "The ablest analysis of . . . that has been penned during this generation," and "finest spirits of our American life." But then we are not accustomed to American headlines. As against this the author occasionally introduces humour worthy of Stephen Leacock, for example "This last-named privilege "(the right to make laws) has been indulged in with such reckless "gaiety, that a child born in the U.S. in the year of our Lord 1927 "finds himself confronted with an array of over two million laws and "ordinances for the good of his soul and the guidance of his conduct. "All these the stupidest man is supposed to have at his tongue's end "and be ready to obey at a moment's notice. Some twenty thousand "new laws and regulations passed by our state and national governments are every year added to this brief code of human conduct. "Whether this has really added to the rights of man, and the free pursuit of happiness is a profound question," again, "There is scarcely "an indoor sport which humanity seems to enjoy more than swallowing "tablets of both known and unknown composition and effect."

The author is at his best—and then he is very good indeed—in presenting generally accepted scientific theories in simple language. He gives an admirable definition of eugenics on p. 127, and some pages later an equally good explanation of the diminishing influence of environment on man, which is followed up by a strikingly good presentation of the balance between heredity and environment.

A. W. H. JAMES.